

5762 Gooch A (Sir Thomas) Part 4
SERMON

Preach'd at
Goodman's-Fields,
November 5. 1711.

BEING

The DAY appointed by ACT of PARLIAMENT for an *Anniversary Thanksgiving*, for the Happy Discovery of the most Traiterous and Bloody Intended Massacre by *Gun-Powder*.

AND ALSO

For the Happy Arrival of His Late Majesty, King *WILLIAM* of Immortal Memory, on this Day; for our Deliverance from the Late Attempts of *POPEERY*, and *ARBITRARY POWER*.

Gen. xlix. 5, 6. ----- *Instruments of Cruelty are in their Habitations. O my Soul, come not thou into their Secret; unto their Assembly; mine Honour be not thou united, &c.*

L O N D O N,

Printed by *B. Mills*, and Sold by *J. Baker*, at *Mercers-Chappel*, in *Cheapside*; and *Jos. Marshall*, at the Bible in *Newgate-Street*. 1712.

(Printed d.)

SERMON

Good News

November 5, 1711

The Day appointed by Act of Parliament for an extraordinary Fast, for the better recovery of the Kingdom of Great Britain, and the City of London, from the Plague.



For the King his Majesty King William the Third, on this Day, for our better recovery from the Plague, and the City of London, from the Plague.

By the Order of the Council, the following Sermon is appointed to be read in the Churches of the City of London, on this Day, for our better recovery from the Plague, and the City of London, from the Plague.

LONDON:
Printed by W. M. and S. M. at the Sign of the Gun, in St. Dunstons Church-yard, near St. Dunstons Church, in the Parish of St. Dunstons, in the County of Middlesex, in the Year 1711.

THE
PREFACE.

THE Substance of the Following Sermon, was preach'd on the Anniversary for the Happy Discovery of the GUN-POWDER-TREASON, 1711. At which time, I had no Thoughts it should ever have seen the Light this Way. But as the Discourse hath been very much misrepresented, and my self grievously slander'd, and traduc'd on its Account, the Publication thereof became necessary, to clear the Discourse, and my self also, from the Contempt and Odium, then, and since, cast on both. If it be thought long since the Sermon was preach'd, and, consequently, there was the less need of sending it into the World; I have only this Apology to make, that the Revival of those Slanders rais'd upon me for it, has forc'd me to take this Method. And, indeed, I should not so much have regarded the Slanders, had they came from avowed Adversaries; But what the Psalmist says, is very applicable, They were not mine Enemies, who hated

me; (*not those who professed to be mine Enemies*) but Men mine Equal, my Guide, and my Acquaintance.

I cou'd heartily wish, that among PROTESTANTS of all Persuasions, there were a better Understanding and Correspondence; that we were more United against the Papists, our Common Enemies, whose grand Designs (as in the Following Discourse may appear) are our utter Ruin and Destruction: Which, I hope, GOD, in His Infinite Mercy, will prevent, and bless us with PEACE and TRUTH in our Day,

AND this is the Heartly Prayer of him, who wisheth well to all Men; but especially to the Household of Faith.

T. Ely.

A

Thanksgiving - Sermon.

Psalm vii. 14.

*Behold, he travaileth with
Iniquity, and hath conceived
Mischief, and brought forth
Falshood.*

IT's generally agreed, That this Psalm was compos'd by Holy *David*, on the Occasion of the malicious Reproach and Slander cast on him by *Shimei*; at the time, when *Absalom*, by his fair Speeches and hypocritical Pretences, stole the Hearts of the Men of *Israel*; and had engag'd them, openly, to appear in an Insurrection, to displace his Father from his Throne, and put himself in his Stead. 2 Sam. xvi. 5. to 9.

KING David being now stricken in Years (and 'tis reasonable to conjecture, attended with Infirmities;) and thereby render'd not altogether so capable of Trying Causes, and Determining Matters of Controversy, which came to his Audience; nor were there, perhaps, in his Stead and Place, proper Deputies substituted, and appointed to redress the Grievances of his Subjects: And *Absalom* taking the Advantage thereof, by his subtil Artifice and Cunning, proceeds to ingratiate himself into the good Opinion and Affections of the People.

IN Order to carry on this Design, he artfully addresseth himself to every Man that had a Controversy, and came to the King for Judgment: *Absalom* wou'd call to such, and say, *Of what City art thou?* And when any reply'd, 2 Sam. xv.
Thy

2 Sam. Thy Servant is of one of the Tribes of Israel ; then he adds
 xv. 2. to his Inquiry a beguiling Caution, *See that thy Matters*
 — 3. *are good and right, &c.*

THIS Stratagem succeeded well, and in an extraor-
 — 4. dinary manner excited the People to affect him ; espe-
 cially such, who had any Judicial Matters depending :
 For *Absalom* was still wishing after this manner, *Oh! that*
I were made Judge in the Land, that every Man that hath
Suit, or Cause, might come unto me ! then would I do him
Justice.

TO this Ensnaring Wish, he subjoins a most Win-
 — 5. ning Air in his Behaviour : For *It was so, That when*
 — 6. *any Man drew nigh to do him Obedience, or shew him*
 2 Sam. Respect, (being a very Comely and Beautiful Prince)
 xiv. 25. *He put forth his Hand, and took him, and kissed him. And*
by these, and such like winning and enticing Ways,
Absalom stole the Hearts of the Men of Israel.

NOW, as such Contrivances are seldom, or never,
 carry'd on without secret Assistance, to contrive, abet,
 and help to undermine, the more dexterously to manage
 and effect the Design ; so *Absalom*, that his Plots might
 be the more securely laid, gets an Interest in *Ahitophel* the
 2 Sam. Gilonite, for whom he sends from his City, even from
 xv. 12. Giloh, while he offered Sacrifice : For the Counsel of *Ahi-*
 2 Sam. *tophel was as if a Man had enquired at the Oracle of GOD.*
 xvi. 23.

AND, indeed, there never was any Plot, or Contri-
 vance, more craftily devis'd, than this against *David* :
 They first wound him in his Reputation, and afterwards
 calumniate him in his good Name. (The Way, which,
 too many, in our Times take, to vent their Malice,
 and ruin their Neighbours.) They stop not here, but
 go on, to represent him, as an Enemy to the State ; and
 to render him suspicious, of Neglecting Justice, or Coun-
 tenancing Male Administration, in Authorizing such as
 bore the Sword in vain, contrary to the true Intent of
 Magistracy ; tho' this could not, with any Truth, or
 Justice, be said of *David*. However, they go on, and
 pursue all other plausible Methods, to load his Admini-
 stration with Reproach ; that so *Absalom* might the
 more easily usurp the Divine Right of King *David* ; and
 dethrone the most Excellent Majesty of so Princely a
 Prophet as he was : And by all the secret Methods they
 could imagine, they stir and raise up the Minds of the
 People, and blind their Eyes, that nothing might pre-
 vent, or obstruct *Absalom*, and his Privy Council, in
 transacting their Villainous Rebellion,

! **THUS**

THUS, they conceived Mischief, and travailed with Iniquity: Their Counsels were frustrated and overthrown; and by secret Intelligence to the King, their Hopes defeated and disappointed. So their Mischiefs return'd upon their own Heads, and their violent Dealings came down upon their own Pates.

THUS (in short), have I giv'n you the History of Absalom's Conspiracy, with the wonderful Discovery thereof; as more plainly and fully will appear, to all such who impartially consider the Account thereof giv'n in the 14th, 15th, 16th, and 17th Chapters of the Second Book of Samuel; whereunto I have confin'd my self.

THE Tragical Proceeding of Absalom in this Affair, is the Occasion of David's composing this Psalm: In which we have a particular Account of his Prayer to GOD, and a Discovery of the Malice of his cruel and inveterate Enemies.

HE begins the Psalm with a solemn Acknowledgment of his Confidence in GOD; O Lord, my God, in thee do I put my Trust; Save me from all them that persecute me, and deliver me. Psal. vii. 1.

AND at the Third Verse, professeth his Innocency, O Lord, my God, if I have done this; if there be Iniquity in my Hands: If I have rewarded Evil unto him that was at Peace with me; (yea, if I have deliver'd him that without Cause is mine Enemy,) Let the Enemy persecute my Soul, and take it; yea, let him tread down my Life upon the Earth, and lay mine Honour in the Dust. Selah. Ver. 3. Ver. 4. Ver. 5.

q. d. Notwithstanding, all my real Enemies, (tho' seeming Friends) have dealt so perfidiously and basely by me, and my Son Absalom (whom I admitted to my Favour and Presence after all his former Transgressions) has sent Spies throughout all the Tribes of Israel, that as soon as they heard the Sound of the Trumpet, they should proclaim, that Absalom reigned in Hebron (a Place where Absalom beg'd Leave of his Father to go and pay a Vow) and notwithstanding the Cruel Practices of all his Abettors against me, casting Stones at me, and Cursing me, &c. Yet, if I have rewarded Evil unto them, or answer'd them according to their Folly, by returning Evil for Evil, or rendering any such Reprizals; then let them do what they will, and exert their Malice and Rebellion against me; let them tread down my Life upon the Earth, and lay mine Honour in the Dust; But since I have abstain'd from v. my self, and restrain'd others from Revenge against them, 9. to 15. Arise, O Lord, in thine Anger, lift up thy self, because of the Rage of mine Enemies; and awake for me to the Judgment 6. has thou hast commanded, &c. AT

2 Sam. xv.
7.
8.
9.
10.

2 Sam.
xvi. 16.

AT the Tenth Verse, by Faith he sees his Defence, and
 Psal. vii. the Destruction of his Enemies. *My Defence is of God,*
 10. *which saveth the Upright in Heart.* Ver. 11th, *God judg-*
eth the righteous, and is angry with the wicked every Day.

AND in the Text, and the following Verses, is set
 down the Event of this Conspiracy.

NOW I chose my Text out of this Psalm, (being
 earnestly desir'd to preach on this Day) as applicable to
 the present Occasion, which is, the Discovery of the pro-
 found Conspiracy, (the Deliverance therefrom) we now
 commemorate.

Psalm

lxxi. 18.

THEREFORE, the Business is, to return our humble
 and hearty Thanks to GOD, (whose Power is great,
 whose Wisdom is infinite, who setteth up the meek, and
 bringeth the ungodly down to the Ground) that he did
 deliver those who were then alive, and us in them, and
 this Land in general from the most Diabolical Malice,
 and basest Treachery by Gun-Powder.

AS also for the happy Arrival of his Late Majesty,
 King WILLIAM, to assert, and defend our Liberties, and
 free these Nations from Popish Tyranny and Cruelty.

THAT I may do Justice to the Premises, I shall,
 therefore, return to the Words of my Text; *Behold,*
he travaileth with Iniquity, and hath conceived Mischief,
and brought forth Falshood.

IN Discoursing thereupon, I shall confine my self
 to the following Method.

I. TO Explain the Meaning of the Text, a little
 more particularly.

II. SHEW, That The most Righteous Persons in the
 World; the Best of Religions, as well as Governments,
 are not totally free from the Plots, Contrivances,
 and Rage of those, whose Idolatrous Religion makes
 them restless, to conceive Mischief, and travail with
 Iniquity.

III. SHEW, With what wonderful Compassion and
 Mercy, the Divine Providence interpos'd, in the
 many Signal Deliverances therefrom; in Blasting
 all their Hopes, who conceive Mischief, and travail
 with Iniquity; that they may bring forth Falshood.

IV. MAKE a more General, and Practical Appli-
 cation; and so Conclude.

I. I am to explain the Meaning of the Text, a little more particularly.

THE Particle *Behold*, is a Word which serves to stir up Attention, and is frequently us'd in the holy Scriptures, being generally prefix'd to some weighty Matter that is to follow. And, because this Plot against *David*, was so heinous, as it appears to be, and attended with such dismal Consequences, as would have involv'd that Nation into the greatest Troubles; therefore, the Particle *Behold*, is of great Use for us, to take the more Notice thereof: *Behold, he travaileth with Mischief, &c.*

WE have a parallel Place to this in *Job*, who proving the Unquietness of wicked Men, says, *They conceive Mischief, and bring forth Vanity; and their Belly prepares Deceit.* And the Prophet *Isaiab* speaking of the Sins of the *Jews*, says, *They trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity.* So the Apostle *James* is express to this Purpose, *When Lust hath conceived, it bringeth forth Sin, &c.*

NOW, as this Plot against *David*, is describ'd and set forth by a Conception and Birth; so thereby we are inform'd, how natural it is for the Minds of wicked and ungodly Men, to conceive Mischief, and bring forth all the Villany, Damage, and Destruction, their base Hearts can invent, and contrive; so deceitful is the Heart of Man, *Jer. ix.* and above all Things desperately wicked; that the Prophet *Isa.* 5, 6, says, *Who can know it?* It is very reasonable to infer, that this Conspiracy of *Abisalom* was conceiv'd in his Mind, by giving too great a Loose to his roving Thoughts, and a wandering to his Ambitious Inclinations, in Contempt of his Father, and his just Administration, during his Banishment from his Presence. Nor is it to be question'd, but he was prompted to this wicked Design, by the Suggestions of the Devil, who is always heightning Injuries, and perswading Men to Revenge; inspiring them with all Manner of Envy, and Malice, and the like; that they may attempt at least, to bring about the most Diabolical Adventures. And, indeed, it is nothing else but wicked Imaginations and Devices, which the Devil is the Author of, who goeth up and down, taking all Occasions, and watching every Opportunity, by his Subtilty, to ensnare heedless Mankind, into their utter Ruin and Destruction.

THUS *Abisalom*, by the Instigation of the Devil (together with the rest of his Accomplices,) hatch'd, and contriv'd a mischievous Plot, against his indulgent Father

David, and the whole Nation; which in the *Birib*, or Time of its Execution prov'd *Abominable* (It mis'd of the intended Event, and so it's said, to bring forth *Fallbooby* (or in the former Translation *Ungodliness*;) inasmuch as he intended the Subversion of *David*, which would have terminated in that of the Kingdom likewise; which Design in endeavouring to compass, he lost his Life in the Enterprize.)

2 Sam.

xxiii. 1.

Ps. cv. 15.

AND that which aggravated this Crime, and enhanced the Heinousness of the Fact, is, that it was directed, and levell'd against *David*, the *Anointed of the Lord*, the Friend and Favourite of Heaven, and his own Father; who styled, a Prophet, as well as a King, and a Man after God's own Heart; who was as eminent for Vertue, Religion, and true Piety, (notwithstanding his Slips and Miscalriages) as he was remarkable for Honour and Greatness.

THIS represents to us, that when Vertue and Goodness are conspicuous to the World, some Persons, instead of being charm'd with the resplendent Rays thereof, rather strive to eclipse, and obscure the Glory of all good Actions; by giving Envious and Malicious Turns to them. An Envious Person is griev'd, and waxes lean at the Prosperity, and Advancement of others, and will rather blacken, and vilify them, than give them their just Praise, and deserved Character; nay, without an impartial Enquiry, or just Examination, they believe any Report, (tho' known to be a Lye) being easily persuaded by the general Vogue, to throw Dirt in their Faces, and make the too credulous World believe, it is their natural Complexion. Thus when Men are guided, and prevail'd on by Interest, they matter not how ridiculous their Actions appear, so they can but accomplish their Ends.

NOW *Absalom* was the next, and immediate Heir to the Crown, there was none to interfere, or to weaken his Interest, or any Ways to molest or hinder him in his rightful Accession to the Throne, if he had but Patience to have waited till his Father's Decease: But his Ambition prevail'd upon him in such a Manner, that he renounces all Bonds of Allegiance and Humanity, conceives *Mischief*, and *travails with Iniquity*, lays his Plots in so curious and nice a Manner, that what would he not have done, had not the Providence of GOD interpos'd in so wonderful a Manner as it did! And how remarkably surprizing is it!

2 Sam.

xvii. 7, 8.

9, 10.

That *Hushai* should be made so happy an Instrument, as it appears he was, to *David's* Assistance; that notwithstanding all the Conceptions of *Absalom*, and the Oracle he consulted, yet he brought forth a Lye. (As some Paraphrases render it.) All their Cruel Machinations and Contrivances were disappointed. And

THUS

THUS much for the Explanation of the Text, &c.

II. I am to shew, that the most righteous Persons in the World, the best of Religions, as well as of Governments, are not totally free from the Plots, Contrivances, and Rage of those, whose Malignant Religion makes them restless to conceive Mischief, and travail with Iniquity.

THAN which, I think nothing's more plain and obvious, in that the Attempts of mischievous Men, have been secretly carry'd on, with great Assiduousness and Industry, against the Innocent and Righteous; while the Wicked Eccl. vii. have succeeded, and gone on, without the least Controul or Interruption; flourishing and spreading like a green Bay-Tree; living at their Ease; having every Thing according to their boundless Desires; Revel, and Riot in the World; travailling with one Mischief, or another, against the Innocent; and are prosper'd in their Conceptions, as if their Actions were just and good; and the Innocent had brought forth Ungodliness.

THERE seems to be a worse Event of Things to the Righteous than to the Wicked: The former are often made a Prey to wicked Men, hated by their Friends, and Jer. xii. bespatter'd by their Neighbours, and in a shameful Manner calumniated, and reproach'd in their good Name; while the latter pass free, without any Trouble like other Men, and are caress'd with Smiles, and attended with Successes: The one take their Leave of the World; attended to the Dust with Solemn and Pompous Obsequies; while the others are committed to the silent Grave, accompany'd only with the Sighs and Tears of a ruin'd Family.

AGAIN, that this in Fact is true, that the Righteous are not free from the Plots and Rage of those, who are restless to conceive Mischief, is very apparent from the Beginning of the World, down to the present Age in which we live; where the best of Men have been contriv'd against by the wicked; as I shall observe more particularly by and by. And if we look at the Cause, we shall find it to be the Artifice of the Devil and designing Men, who have been, and still are, the grand Fomenters of all these Things. The Devil was once an Angel of Light and Glory; but for his Pride and Ambition, expell'd and driven out from those bright and glittering Regions; who is so implacably exasperated ever since, to see Mankind capable of greater Happiness than himself; that he is continually exerting his greatest Force and Virulence to prevent, and obstruct them in the Pursuit thereof, by continually disposing

the Minds, and Inclinations of mischievous Men, to *travail* with all Manner of Villanies, with Greediness, against the righteous. What Envy, Hatred, Malice, and Uncharitableness, appear in the Devilish Inventions of wicked Men, exercising themselves in Discord and Strife; and stirring up of Variance and Dissimulation, *conceiving Sorrow, and bringing forth Ungodliness*. The Wise Man informs us, Prov. vi. that *A wicked Man walketh with a froward Mouth. He winketh with his Eyes, speaketh with his Feet, teacheth with his Fingers. Frowardness is in his Heart, he deviseth Mischief continually, and soweth Discord.* For they sleep not except they have done *Mischief*; and their Sleep is taken away, unless they cause some to fall. For they eat the Bread of Wickedness, and drink the Wine of Violence. They so accustom and habituate themselves to these horrid Impieties, that they produce in them a second Nature, insomuch that it is as hard for them to learn to do well, and become New Creatures, as for the Leopard to change his Spot; or the Blackmoor to wash himself white.

So likewise as to RELIGIONS: An Instance whereof we have in that of *Abel* (when there was but one Religion profess'd) an innocent and righteous Person, who only for Offering a more pure Sacrifice than his Brother *Cain*, fell a Victim to his Fury and Rage: Because *Abel's* Offering was more acceptable to GOD, therefore *Cain* must shew his Resentment, by Embruing his Hands in the Blood of his righteous Brother. So among the *Jews*, we may read how *Moses* and *Aaron* were oppos'd and withstood by the People, and what hot Disputes and Contrivances arose among them; despising the Judgments, and Statutes, and Ordinances of GOD, which were Numbers commanded by His Servant *Moses*, and Rebelling against him, and Grieving GOD forty Years together. So we may read in *1 Kings xviii Chap.* that because *Elijah* had order'd the Prophets of *Baal* to be taken, and brought down to the Brook Kishon, and slew them there; first making it evidently appear to all the People then present, that *The LORD, He was GOD*; and that *Baal* was an Impostor, and his Religion Idolatrous. How was it reprehended by *Abab* to *Jezabel* all that *Elijah* had done, and withal how he had slain all the Prophets with the Sword? Then *Jezabel* sent a Messenger to him, threatening his Life and pursuing of him, because he had convinced them, that *The LORD was GOD*, and not *Baal*.

AND how was the holy Prophet, *Elegiac Jeremiah*, made a Scorn, and a Reproach, and a Derision daily for the sake of Religion so plotted and contriv'd against; defaming

defaming of him, and watching for his Halting (by his very Familiars) peradventure he might be enticed, and they prevail against him; insomuch that he resolved to preach no more, nor make mention of the Name of the LORD; but (says he) His Word was in mine Heart, &c. And many others of the Prophets, for Adhering to the Commandments of GOD were hunted like Partridges on the Mountains, perplex'd, and harras'd about, by such as were too ready to conceive Mischief, and travail with Iniquity.

AND, in the Times of Christianity, how have righteous Men, and their holy Religion been inveigh'd against? How careful, and diligent were many to entrap, and and betray the LORD of Life and Glory? tho' at the same time, His very Enemies, who sought to lay Hands on Him, were constrained to confess, that never Man spake like Him; yet how was He represented, as a Deceiver and Blasphemer: In His Miracles as a Conjuror, and Magician, ascribing them to the Devil; as if He cast out Devils by Beelzebub, the Prince of Devils: And as an ignominious Impostor, loaded with all the Marks of Infamy, and Reproach imaginable, as a Friend of Publicans and Sinners; tho' He convers'd with them for their Reformation and Amendment. In short, He liv'd a miserable Life, and was, by one of His own Disciples (Judas) betray'd into an Accursed Death.

AND how were all the rest of His Disciples plotted against, imprison'd, mock'd, and despis'd, till Some of them were sawn asunder, Others compell'd to wander about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, &c. And in process of time, all of them put to one violent Death, or another.

NOW as I observ'd before, all these Things are brought to pass by the Artifice of the Devil, and the Cunning of Designing Men, who are his Instruments: For it's written, that when Judas conceiv'd that unprecedented Mischief, and travail'd with that Mystery of Iniquity, in Betraying our Dear LORD into the Hands of sinful Men, it's said, The Devil enter'd into him. So Elimas, the Sorcerer, when he sought to turn away the Deputy from the Faith; Saint Paul said unto him, O full of all Mischief and Subilty; Thou Child of the Devil, thou Enemy of all Righteousness.

AND as the most righteous Persons in the World, and the Best of Religions, are liable to the Conceptions of Mischievous Men, who travail with Iniquity:

SO likewise the Best of GOVERNMENTS; as appears from the History before us, Could any Government be better

better manag'd, secur'd, and preserv'd, than under the Administration of *David*? Did he depute any to act under him, that cou'd be any ways charg'd with Injustice, or Acting with Bye, and Sinister Ends; to suppress, and grieve his Subjects; to neglect Justice, or pursue their own Interest, or Advantage, abstract from the Welfare of the Kingdom of *Israel* in general? Surely, no. And yet we find his own Son *Absalom* thus plotting against him, and inclining his Father's Subjects to Faction and Rebellion, to dethrone their Lawful Sovereign, who was King by a *Divine Right*, &c.

NOW, if we apply this to our own Case, it makes good the Argument; That the *Best of Governments* are in Danger by the Plots of wicked, mischievous Men, especially those whose Principles naturally lead them to Cruelty and Destruction, whether Men act right, or wrong, unless it be for their Church; I mean, the Church of *Rome*. What subtil Artificers were made use of by them, to perform the Conceptions of the Barbarous Conspiracy of this Day.

THEY failing in many former Enterprises (which I shall not swell this Discourse with) contriv'd this GUN-POWDER-PLOT, which was crown'd with such successful Issues, and secret Encouragements, as if Triumphs and Victories attended none, but *Traitors*, *Tyrants*, and *Usurpers*, design'd not only against the Person of King *JAMES* the First, but His Royal Family; and the *Lords Spiritual* and *Temporal*, and *Commons* assembled in Parliament.

A PLOT so base and devilish, so full of intestine Malice and unheard-of Cruelty, in all the secret *Manœuvres* thereof, (that I am inclin'd to believe) no History can exhibit the like; so villainously invented; that overcame and surmounted the very Thoughts and Apprehensions of any Man of Probity; nay, of any common Proficient in Villany; promoted, and carry'd on in such a secret manœuer, that had it not been wonderfully discovered, Our *Nobility* and *Great Men* must have been extirpated and destroy'd; Our *Government* and *Religion* too, must have been subverted; and this *Land*, and *Nation*, made an *Aceldama*, a Field of Blood; and involv'd into Slavery, Superstition, and Tyrannical Power; And to all outward Appearance, depriv'd of Worshiping GOD this Day, according to our own Consciences, in the Way prefer'd in the Holy Scriptures, after the Apostolick and Primitive Practice, which we profess to be our Duty; and which, our *Sinners* have Graciously

ciously Indulged to all, whose Consciences are *Thy*
Scrupulous.

I might, now, trace the Attempts of the *Romanists*, and shew what Endeavours they have made, to excite Strife, Rebellion, War and Bloodshed, against the Protestant Religion, long before this Contrivance: As also before the Reformation began by King Henry VIII. And what Power and Authority the Pope did usurp over this Land, in Excommunicating Kings, Absolving their Subjects from their Oaths of Allegiance, and stirring them up to rebel against their lawful Sovereigns; and to all Manner of Villanies. And likewise what advances Popery hath made ever since the Reformation in many late Reigns down to that of K. James II. (Except some few Intervals, wherein a Stop hath been put to the Progress thereof; and the Protestant Religion propagated again: But especially by the for a little Time, and then Popery Ingeniously Denying breaking in like an Inundation, and in his Thanksgiving forcing its Way with a mighty Torrent: But this hath been so well done already by many; that I shall omit it in this Discourse.

ONLY take Notice of this (by the Way) how unhappy and lamentable it was for this Nation, and how much it reflected upon the Conduct thereof, that that Unhappy Prince CHARLES I. should, in a shameful manner, dye by the Hands of his own Subjects, obliging his Sons to fly any where for Succour, who were relieved by the Clemency of a Popish Prince; no Wonder then they favour'd such Principles; which afterwards, indeed, proved of dangerous Consequence, in that Popery was bar'd and appearing again. But I must take Care of unskinning these Old Wounds, lest they bleed afresh. And it's evident, that all the Plots and Intrigues against this Nation, have been set on foot by the Instigation of Popish Emmissaries; and that they had a great Hand, in the Confusions of those Times.

ALAS! Our Case has been so miserable at home, that seriously to consider our Troubles in Time past, would be enough to make our Hearts bleed on this Thanksgiving-Day. If we cast our Eyes abroad into our neighbouring Countries, or take a View of other Parts of the World, as well Pagan as Christian, what Cruelties have attended their Superstitions! which they have exercis'd, more especially, upon those of the Reform'd Religion, by the

(*) Vide the History of the Remonstrance of the Irish Protestants, &c.

most acute, and lingering Torments, that the Malice of a *Papish* Religion could invent; as many Bishops, and Reverend Doctors, and other Vertuous Men, in *Bloody Q. Mary's* Reign, were sacrific'd with Fire and Faggot in *Smithfield*, for the Sake of the *Protestant* Religion, and such other Cruelties, to all that oppose their Religion, that no Pen can write, or Tongue express, &c.

NOW, is this the Religion of the humble *JESUS*, who was meek, and lowly in Heart, and taught his Disciples to imitate and follow him? No certainly. Such Rage and Fury are inconsistent with Christianity; and the Religion which *CHRIST* taught, was not to produce such disorderly and unnatural Effects, as the Church of *Rome* encourages for her own Support. GOD hath endu'd us with Reason, which convinces us, that we are not to do any rash or unchristian

1 John iv. 8. Actions. The Apostle *St. John* informs us, that *GOD is Love*, and hath giv'n sufficient Intimations thereof to Mankind, by the many Acts of his Compassion and Goodness, which convince us, that he is not the Author of so barbarous a Religion, as is attended with such notorious Inconsistencies, and Contradictions to his own Attributes and Properties, which he doth communicate to us, as *Mercifulness, Patience, Long-suffering, Justice, Righteousness, Truth, and Love, &c.*

Luke vi. 36.

2 Pet. iii. 9.

Colos. iii. 12, 13.

Ephes. iv. 24, &c.

FROM hence, then, it's very obvious, that no Man, (especially those who profess and call themselves Christians) may persecute, much less kill his Neighbour, because he is not of the same Length and Breadth in Opinion, and can't believe as he doth: That because his Stature and Complexion are not agreeable, therefore he must differ with him: And because he don't go to the same Assembly, therefore he must seek to destroy him; a thing very unreasonable and unnatural. Methinks, Christians, tho' they do differ in some Points, yet shou'd not lay aside Reason, a Principle, which ought to guide and direct them in all their Actions and Undertakings: For, when Men give Way to Rage and Fury, how below the Character of Men do they act, in being guilty of those things which are becoming only in Tygers, Wolves, and Bears. And notwithstanding, I do the Antichristian Church of *Rome* no Injustice, if I say she is guilty of the Premises, and does empower her Votaries to do so; but by what Authority I know not: Nay further, That the most Execrable and Abominable Actions shall be esteem'd Meritorious, and have a Promise by the Pope (who pretends to have in his Custody the Keys of Heav'n) of a Glorious Reward in that Kingdom for so doing.

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THEIR Religion can indulge them in every Thing, that's Wicked, Barbarous and Prophane; they may be Authoriz'd to depose Princes, and dethrone Kings, by the Pope, as he pleaseth, when the Good of the Church requires it; who assumes himself to be Supream Lord, of all the Kingdoms of the Earth. Hath not the Church of *Rome*, in several Councils, damna'd all Hereticks (such they count us) and curs'd, and giv'n them over to the Devil after a Solemn Manner. And to every one else that hath a Mind to destroy them; Yearly on *† Maundy Thursday*. " And agreeable to this, has not a Canon of " the Church put it into the Power of every Russian, to " murder any Excommunicated Person? The very Title " of the *|| Canon* is; *Non sunt Homicidae, qui adversus Ex-* " *communicatos Zelo Matris Ecclesiae armantur*; i. e. They " are no Murderers, who kill Men out of Zeal for their " Mother the Church". And have not they in Abun- 10. 112 d- 2 d- dance of Plots, more than I have taken Notice of, (a- gainst this Government, ever since the Reformation) been very industrious in the supplanting such, as they call Hereticks, and rooting out all that favour them, to the utmost of their Power? And hath not all the Blood, that hath been shed in Europe, for some Hundreds of Years past, on the Account of Religion, been owing to the pernicious Principles, and violent Pretensions of the Church of *Rome*? And was not this Gun-Powder-Plot contriv'd there, bless'd, and sanctify'd by the Pope, and the Conspirators thereof Canoniz'd, and wonderfully pre- fer'd? Now, if they had alter'd their Principles, they would have repented in Dust and Ashes long ago; but they are so far from that, or from being any Ways sorry for what they have done, that they boast of such base Actions, and make Panegytricks in Admiration of such Glorious Attempts. And it was *Bellarmin's* Tenet, " That if the Pope shou'd Err, in commanding Vice, " and forbidding Virtue, they are bound to believe it " so". All which, with much more, our Histories and Martyrologies, give flagrant Proof of. And these in short, are some of their Principles, *Whose Feet run to Evil, Isa. lix.* and they make Haste to shed innocent Blood, *their Thoughts are* 7, 8, *Thoughts of Iniquity, Wasting and Destruction are in their Paths. The Way of Peace they know not, and there is no Judge- ment in their Goings: They have made them crooked Paths, whosoever goeth therein shall not know Peace, &c.* Thus you

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See

see, that the most righteous Persons in the World, the best of Religions, as well as Governments, are not totally free from the Plots, Contrivances, and Rage of those, whose Idolatrous Religion makes them restless to conceive Mischief, and travail with Iniquity.

III. I am now to shew, with what wonderful Compassion and Mercy, the Divine Providence interpos'd, in the many signal Deliverances therefrom, in blasting all their Hopes, who conceive Mischief, and travail with Iniquity; that they may bring forth Ungodliness, or Falsehood; i. e. be deceiv'd, as indeed, David's Enemies were; their Hopes blasted, and mis'd what they intended. All the intestine Malice of Shimei, and Policy of Abisopel, could not accomplish their Ends; but Absalom, like Proud Insulting Haman, lost his Aim, and fell into the Misery Esth. Ch. himself, which he had contriv'd for Mordecai, whose Fall 5. and 6. advanc'd him to the greater Honour and Preferment.

NOW, from hence, we see, the Compassion and Mercy of GOD, which was display'd in a wonderful Manner towards David. That notwithstanding, GOD was pleas'd to permit Absalom to make an Insurrection, and invade that Kingdom, yet protected David in such an extraordinary Manner; by giving him faithful Counsellors, and great Success, to overcome the Attempts of his Enemies; by granting him a compleat Victory and Deliverance, pursuant to the earnest Prayers and Petitions of David; which denotes, the Compassion of GOD, when he hears, and answers the earnest Supplications of his Servants, and appears for them according to the Justice of the Cause; when they can reflect upon their Innocency, and see that they have giv'n their Enemy no Occasion to rise up against them, as David could, Ver. 4, 5. of this Psalm; I say, it pleaseth GOD to prevent the Designs of their Enemies, and appear for them.

Psal. vii. 4, 5. "† GOD may succeed such, whose Cause is unrighteous and unjust, because it's consistent with the Notions

Mr. Dent, "we have of his Goodness and Wisdom: But yet every

p. 13. "Success that a Nation meets with, don't stand always

"as an infallible Argument, that GOD is on their Side". But when a Cause is just and honourable, it's a Foundation to hope GOD will deal favourably, to such as are engag'd therein. The War David was engag'd in, was in Defence of himself, and the Nation in general: In which War, he not only defended himself, but preserv'd the Properties, and secur'd the Liberties of his Subjects; and his Cause being so just, GOD as wonderfully prosper'd him

him, and blest'd his Councils and Arms, while his Adversaries brought forth Falshood, and were disappointed.

GOD has secret Ends in punishing Men, and for some Sins and Errors they have been guilty of, and dishonour'd him with, it may be, that makes him permit Rebollions, Wars, and Invasions against them: But when he does grant them great Deliverances, it's not their Merits, nor Deserts, but his meer Compassion and Goodness, who is a gracious GOD, because he delights in Mercy. Ezekiel And, indeed, we can have no other Conceptions and xxxvi. 21, Imaginations of GOD, than what are holy, just, and 22. wise: If we have, we contradict the Notions we have of Psal. xi. 7. him in Divine Revelation; who is *Optimum & Maximum*, — cxi. 7. the Best, and Greatest, the most perfect Being, and One — cxix. that delights in Compassion, of whose Mercies it is, that 142. we are not consum'd, because his Compassions fail not. Ex. ix. 27. And the Apostle breaks out in an Admiration, Ob! the Lam. iii. Depth of the Riches both of the Wisdom and Knowledge of 22. God! how unsearchable are his Judgments, and his Ways past Rom. xi. finding out! For, who hath known the Mind of the Lord? or, 33, 34. who hath been his Counsellor? And just and true are all thy Ways, O King of Saints. And David being engag'd in so Righteous a Cause, the Lord gave him as Righteous a Rev. xy. Deliverance. 3, 4, 5, 6.

NOW, the Deliverance GOD was pleas'd to grant this Nation, was no less, from the Popish Gun-Powder-Plot; as also, in disappointing the Designs of our Enemies, in the last mention'd Reign of K. James II. from Popery and Arbitrary Power; by making that Glorious Prince King WILLIAM the Third, an happy Instrument, to appear in the Behalf of the Protestant Interest, tho' at the Hazard of his own Life and Fortune, who came to defend a just Cause, and was by GOD's Assistance as successful, in freeing these Nations from Popish Tyranny and Cruelty; who was a constant Dread to all the Enemies of the Protestant Religion, and came in the critical Minute to deliver this unhappy Nation, and assert the Liberties and Properties thereof: Whose Noble and Heroick Actions, will speak for themselves, (like Abel's Sacrifice) tho' he's enclos'd in a silent Grave. We think, then, a due Reflection on these Things, shou'd check the Conceit and Pride of those, that are for raking Heb. xi. 4, in his Sacred Ashes, casting Reproaches on his Memory, and speaking Evil of the late happy Revolution, which was wonderfully effected, and in so mild a Manner, that none can complain of the shedding of Blood, or the Lives of many Subjects.

THUS did GOD, in a wonderful Manner, deliver us, when continual Designs were forming to entangle, not only our Liberties, but Religion too; which illustrates to us, that the Attempts of the wicked against the holy and pure Religion of the Blessed JESUS, are always, and ever will be, brought to nought, and their Insolency to Destruction. But this is no new Thing, the Church of Christ was ever liable to Plottings and Contrivances, and the primitive Christians were forc'd and constrain'd to suffer, and undergo the fiery Tryals, to which St. Peter exhorts, not to think strange, *Beloved, think it not strange, concerning the fiery Tryal, which is to try you, as tho' some strange Thing happen'd unto you. But rejoice, in as much as you are Partakers of CHRIST's Sufferings.* And so on to the End of the Chapter. And in Psalm 129. We may see the Afflictions of the Church of GOD, and that all the Haters thereof are Cursed, *Many a Time have they afflicted me from my Youth, may Israel now say; yet have they not prevail'd. And then at the Fourth and Fifth Verse, The LORD is righteous, he hath cut asunder the Cords of the wicked, and all that hate Sion, shall be turn'd back and confounded. All the Enemies of GOD can be able to do no more, than what he permits, and suffers them: For, it's in him we live, move, and have our Being: And all that Men are able to do, cannot prolong our Lives, or hasten our Deaths; because we don't live, nor dye, at their Appointment; our Lives and Deaths, being in the Hands of GOD only. And tho' Men may conceive Mischief, and travail with Iniquity, and carry on their Plots a little Time, yet GOD will disappoint them at last. All the Enemies of Sion, that endeavour to seek her Ruin, and overthrow the Good Old Paths, the Prophet speaks of, will only lose their Labour, and strive against the Stream; For GOD hath built his Church upon a Rock, and the Gates of Hell, and the Malice of Men, shall never be able to prevail against her, and those that believe in him, and make sincere Profession of his Name. CHRIST hath always had, and ever will have, a Church and Kingdom in this World; to the End thereof; And tho' mischievous Men may endeavour to move the Foundations thereof, and seek the Ruin of the Righteous; yet the Work of their Hands shall never prosper, but their handy Work come to nought; Lo! I am with you alway to the End of the World; was CHRIST's Promise to his Disciples.*

WHEN GOD hath endu'd Men with Wit and Power, he expects they shou'd improve it, to his Honour and Glory; but if instead thereof, they exercise it against his

1 Pet. iv.
12. to the
End.

Act. xvii.
28.

Jer. vi. 16.
Mat. xvi.
18.

— xxviii.
20.

his Truth, and the *Good Old Ways* thereof, it's very just, Jer. vi. 16. if by that Wit and Power, he gives them up to work their own Destruction. GOD created Man for his ²Thes. xi. Glory, and when once they run counter, and act reverse, ^{10, 11, 12,} he often leaves them to work their own Ruin: For GOD &c.

He sits in the Heavens, and beholds all the Dwellers upon Earth, and all Things that are done below; and is of Purer Eyes than to behold Iniquity with Approbation, and Allowance. And says the Psalmist, *Why then do the Heathen rage, and the People imagine a vain Thing.* It's in vain for the Kings of the Earth to set up themselves, or for the Rulers to take Counsel against the LORD, and against his Anointed. He will break their Bands asunder, and cast away their Cords. He that sitteth in the Heavens shall laugh, the LORD shall have 'em in Derision, He shall break 'em with a Rod of Iron, and dash them in Pieces like a Potter's Vessel. And Woe to them (says the Prophet Jeremiah) that dig deep, — and think Jer, to hide Counsel from their LORD. It's a very melancholy thing to reflect on, that it has pleas'd the bountiful Disposer of all things, to give some a larger measure of Knowledge and Wisdom, and that they should improve it to no better purpose, than to work the Ruin of others, tho' the Hazard of their own Lives, as well as the Loss of their own Souls, be attended with it. The Malice of such Men blind their Understandings, in suffering their Passions to be exasperated above their Reasons, in that they will rather incur the Frowns and Displeasure of GOD, than not gratify their absurd, and presumptuous Humours; tho' it be by Plots, and hellish Contrivances.

BUT let us turn our Eyes from so melancholy a Reflection, and behold, in a more especial manner, the Wisdom and Justice of Almighty GOD; His Wisdom in Discovering, and His Justice in Confounding, the mischievous Practices of the Enemies, which, we this Day thankfully commemorate; Making them Workers of their own Ruin, Bringing their Iniquity on their own Pates, and their Mischief on their own Heads; bringing forth Falshood, and being deceiv'd.

AND thus I have finish'd, what I propos'd to speak from the Text.

It remains to make the APPLICATION, and Conclude.

AND, herein, I shall not so much confine myself to what has been already said, as to a more General, and Practical Application; and if I do digress from my Text a little, I hope, the Occasion I have for the Publication

cation hereof, will be Apology sufficient upon that Account.

First, From what has been said, It doth appear, how Black and Predigious this Mischief was, that the Gun-Powder-Traitors travall'd with; That without an Anniversary Commemoration, our Posterity wou'd be tempted to doubt, whether so base a PLOT was really true, or only to represent the Papists worse, and their Principles more villainous (if possible) than they now are, or ever were: But notwithstanding all their Endeavours, they brought forth Falshood; and were deceiv'd.

NO doubt, they fully thought to have made a short, and compendious Work on't, and dispatch'd their Business at once, in Blowing up the whole Kingdom and State; to have sent them into the Air, without any Notice, or Preparation for those Upper, Better, and Brighter Regions; and after they had rooted up our Reform'd Religion, then to have propagated, and establish'd their own Superstitions, Slavery, and Idolatry.

But, Oh! how great Troubles, and Adversities, hast thou shew'd us! — and yet didst thou turn and refresh us; yea, and broughtest us from the Depths of the Earth again. *Psal. lxxi. 20.* — *cvii.* that Men wou'd, therefore, praise the LORD for his Goodness; and declare the Wonders that He doth for the Children of Men; in saving them from the Hands of those Enemies, whose tender Mercies are cruel.

Secondly, This shews us how merciful GOD proclaims Himself, The Lord, the Lord God, Merciful and Gracious, Long-suffering, and Abundant in Goodness and Truth; Keeping Mercy for Thousands, &c. Who thought of us, who have been ungrateful to Him; and appear'd for us, when we were incapable of helping our selves: For had their Conspiracy prosper'd, — LORD! what would have become of us! and what is more dear our Holy Religion! The Truth whereof, hath been seal'd with the Blood of an whole Army of Martyrs.

WHAT shall we render unto GOD, for all these Favours and Signal Mercies, from Time to Time, bestow'd upon us; in Preserving our Religion from Superstition and Idolatry, and our Government from Popery, otherwise we might have been in Antichristian Bondage, and not enjoy'd the happy Advantages, which we do; and which I shall now consider.

In having the holy Scriptures (wherein are contain'd, *Joh. iv. 24.* what God is, and what Duty he requires of us) in a known Tongue; that we may see what those Things are, which *Rom. xv.* were written for our Learning; that we, thro' Patience and

Comfort of the Scriptures, might have Hope; Otherwise we might have been in the Regions of Darkness, and Shadow of Death, while we are alive, like the *Papists*, who have not this Priviledge; but the Service of GOD, and the Scriptures are kept in *Latin*, which are generally unknown to the Common People, and contrary to the Exhortation of our Saviour, *Search the Scriptures*, &c. John ix. and oblig'd to take 'em upon the Trust and Credit of Insolent and Designing Priests: And be oblig'd to believe whatever they say, tho' never so repugnant to Reason, or the Scriptures, and by no other Means to have Access or Recourse thereunto; and many other Impertinencies, which they are bound to believe: That it's lawful, and expedient, to deny the Cup to the Laity, notwithstanding our Saviour's Command to partake of both Body and Blood; and Transubstantiating the Bread into the Real Body in the Sacrament of the Eucharist; and directly in their Principles opposing the Second, as well as the Sixth Commandment of the Decalogue, &c. and many other Impositions made up of Inconsistencies, and contrary to the Word of GOD; which their Votaries are subject to, and which will take me up too much Time in this Discourse, to glance upon.

BUT we have no such Impediments to hinder us, with Respect to the holy Scriptures, or in any other Principle, if with honest Hearts, we will apply our selves thereunto; every one may inform himself from thence, what is his Duty; what ought to be done, and left undone; without being impos'd upon, by any that lay in wait to deceive by false Doctrines. Yet, notwithstanding this great Mercy, we have Reason with the Prophet *Jeremiah*, to lament for our Religion, which lies bleeding of the Wounds she hath receiv'd in the House of her Friends. The Ways of Sion mourn, her Gates are desolate, because none come to her solemn Feasts. Her Priests sigh; her Virgins afflicted, and she in Bitterness. Weeping sore in the Night, and her Tears on her Cheeks; Among all her Lovers none so comfort her, because all her Friends have dealt treacherously with her, and are become her Enemies.

BUT I shall not return you to any Thing of Lamentation, on this Anniversary, for Thanksgiving to GOD for our Deliverance, who by *Romish* Treachery were appointed and mark'd out as Sheep for the Slaughter, in a most barbarous and strange Manner.

WHICH happy Discovery, was not thro' any Merits or Fore-sight of ours; but thro' the Mercy and Providence of that GOD, who is glorious in Holiness; fearful

in Praises, doing Wonders. And this leads me to several necessary Reflections,

1st, THAT the Considerations aforesaid, should excite us to more Watchfulness, and stricter Holiness in our Duties of Religion; more fervent in Prayer, That GOD would be pleas'd to turn the Hearts of all our *Popish* Enemies (who think such Plots and Contrivances meritorious as tend to our Destruction) into Love and Affection towards us, and striving in *whatever we do*, to do all to the Glory of God. And in being very cautious, lest we are seduc'd, and led away by the subtil Insinuations of those, whose Principles are still the same, and full of Persecution and Cruelty.

2^{dly}, HOW ought such Practices to make us in Love with the Protestant Religion, which promotes (instead of Violence) all Lowliness and Meekness, with long suffering: Forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace: For if you have bitter Envy and Strife in your Hearts, this descends not from above, but is sensual, devilish (like the *Papists*) which admits of Violence, Plots, and Tyranny; but the Religion which is from Above, is first pure, then peaceable; gentle, and easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy. The one promotes Peace on Earth, and good Will towards Men; the other, Envy, Hatred, Malice, Revenge, Plots, Bloodshed, and Destruction; creating Jealousies, and somenting Divisions among us. A Method, which the *Papists* (with Abundance of Success) are pursuing against us, (since this Great Attempt fall'd) in Order to, verify that Maxim of our Saviour. *A Kingdom divided against itself cannot stand.*

3^{dly}, LET us so disappoint them in this, that none of their Insinuations, may incense Protestants one against another, to make the Members of the Protestant Establish'd Church, divide; and grow jealous one of another, or, of Her Majesty's Protestant Dissenters, by Odious Distinctions, of High Church and Low Church, meaning by the former, (I suppose) as if they were leaning to the Church of Rome; and by the latter, as if they were leaning to the Dissenters. Now, to mind such Distinctions, will but expose us all, whether of the Establish'd Church, or Dissenters, to our Common Enemies, who are the Authors thereof. It would be much more honourable for us all, however distinguish'd, tho' we differ in some Points; yet to unite in Interests and Affections, and much better our Old Divisions could be heal'd and compos'd,

pos'd, rather than to make New ones. Our uniting together, will be like a Wall of so great Defence, that nothing wou'd be able to race it, but our own Contentions and Divisions. And if these domestick Farts are not cemented, it will, I dare say (without the Spirit of Prophecy) be of a more dangerous Consequence than Wars Abroad. Therefore, how shou'd we all study, and exert our selves to the utmost, *To be quiet, and do our own Business*; and to let no *Papish* Intimations cause Discord among us. Living in Love one with another, having honourable Thoughts of her Majesty's Government, demeaning our selves with unfeigned Loyalty to her Sacred Person, with a firm, fixed, and steady Zeal for the *Revolution and Protestant Succession*, never retaining Principles destructive of Monarchy; but behaving our selves with all Candor and Charity to all that differ from us, upon the Account of Religion. And as we are commanded *always to be ready to give an Answer to every Man that asketh, a Reason of the Hope that is within us*; let us study to be well grounded in the Principles of our holy Religion, that we may be able so to do, with *Meekness and Fear*.

AND I hope with all Humility, I may say, that if the fundamental Point of *Baptism* was perform'd, with Respect to the Mode and Subject, according to the Notions we have of the holy Scriptures, † there wou'd not be so many Dissenters from the Establish'd Church; and for my own Part, I may say, there wou'd be one the less for me. And whatever some may think of Roughness and Severity, I am well inform'd, that always increas'd the Number of Protestant Dissenters; I mean such, who are falsely call'd *Anabaptists*; (who have Grounds for their Dissention, &c.) but Mildness and Humanity have been the most infallible Means, to gain them, so far as is agreeable to their Consciences.

ably. SINCE we all shar'd in the Happiness, of GOD's sparing our Progenitors from the Dreadful Conspiracy of this Day; and since we are Living Monuments of GOD's Mercies to them, as well as to our selves, in having this Opportunity of Praising Him; let us not hate, nor envy one another: For while other Nations round about us, have been in Confusion, and severely manag'd, with *Superstition* and *Slavery*, with

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(†) Or, as they are made appear by the Learned and Excellent Works of Mr. Stennet, in his Answer to Mr. Ruffen, and Mr. Gale's Reflections on Mr. Wall's History of Infant-Baptism.

Wars and Devastations, with Plague, Pestilence, and Famine, we have been preserv'd, like the three Religious Dan. iii. Hebrews, without so much as Smoak or Smell of Fire : And 27. tho' GOD was pleas'd to touch many of us, in a Late Sickness, yet in so mild a manner, and of so short a Continuance, as is undeserv'd by most of us; which shews, that He is not a Barren Wilderness, or a Land of Drought, but of Peace and Plenty in our Borders ; and Loading us Pf. lxxviii. with his Benefits.

19. SINCE, therefore, GOD hath so wonderfully appear'd for us, 't behoves us to take a more than ordinary Care, not to provoke him; nor tire his Patience, lest he deal severely by us; but to let the Goodness of GOD lead us to unfeigned Repentance of all the Errors of our Lives past: That as he hath advanc'd us to Heaven, by his Favours confer'd upon us, so he may not cast us down to Hell for Ingratitude against him; that by how much the greater our Blessings have been, by so much the more may our Lives be better; doing all Things, that become obedient Children, to please him, that his Favours may rest upon us, and he may delight to do us Good for the Time to come, as well as in Time past. Let no Man travail with Iniquity, nor conceive Mischief, but fear the LORD with all their Hearts; considering what great Things he hath done for them. And since the Grace of God which brings Salvation, hath appear'd unto all Men, let us beg of GOD, that it may teach us to deny all Ungodliness, and worldly Lusts, and live soberly, righteously, and godly in this present World; loving one another, as God for Christ's Sake hath lov'd us all; and not bring this Glorious Nation into Ruin by Divisions; but rather Rom. xvi. mark them that cause Divisions, and avoid them. Then we 17. shall disappoint those of their Ends, who would be glad to see us disturbing the Tranquility of each other.

5thly, IN Order to the securing this Tranquility and Peace among us; Let every Man endeavour, to suppress 1 Thes. v. all those irregular Passions, that daily arise within him- 13. self, and labour after a Christian Temper; in follow- Heb. xi. ing after Things which make for Peace, and Things 14. wherewith one may edifie another; being like-minded Rom. xii. with our dear Redeemer, and of the same Mind, one to- 18. wards another; minding not high Things, but condescending to —xiv. 19. Men of low Estate; be not wise in your own Conceits, recom- —xii. 16. pencing Evil to no Man, esteeming it a greater Honour, and Reputation, coolly to put up an Injury, than warmly to resent it.

AND,

AND, indeed, it must be confess'd, That all the Profession of Religion is insignificant, unless a Man can be of a Peaceable and Charitable Temper, which, together with a Modest, and Humble Deportment, a Discreet Behaviour, and a Fervent Zeal to the Glory of GOD, and the Promotion of His Honour (whatever his Opinion be) are sufficient to open the Eyes of Prejudice itself, and to strike Envy so dumb, as to make those a Man's Friends, who, otherwise, would have been industrious to become his Enemies. And that Innocent Kind of Revenge (as Good Mr. Stennet calls it) of *Doing Good for Evil*, without making any other Reprisals thereof, so charms Men, as to prevent their *conceiving Mischief*, and *travailing with Iniquity*; and by a Meek Behaviour, even blunts the Edge of the most Furious and Venomous Temper.

AND as to those, who are for Calling for Fire from Heaven, to fall on their Neighbours, our LORD says, *They know not what Spirit they are of*; for such let us pray, Luk. xvi. as St. Paul did, for the weaker Christians, that forsook him out of a slavish Fear, yet retaining a secret Love to the Cause of CHRIST, that GOD would not *lay their Sin to their Charge*; May the Eyes of such be opened, that they may see *wondrous Things out of the Law of GOD*; and be sorry for their hard Thoughts and ungodly Speeches. And herein, Let us shew our selves sensible of the Deliverance GOD has blest'd us with, as *Good Protestants and Sincere Christians*, by begging his Assisting Grace, because of our selves *we can do nothing*; but it's *GOD that worketh in us, both to will, and to do of his good Pleasure*, and to do all Things *thro' CHRIST strengthening us*. 1 Tim. iv. 10. Psal. cxv. 18. 2 Cor. iii. 5. Phil. ii. 13.

TO Conclude,

LET the Consideration of the Goodness of GOD, in Preserving of us, in so wonderful a manner as he has done, excite us to glorify him; by Offering our Praises and Thanksgivings, for his Unmerited Favours and Kind Dispensations; and to be very Importunate at the Throne of Grace, that it would please GOD to work in us an hearty Reformation of all our Imperfections, and continue his Mercies, with the Light of his Glorious Gospel to us, and our Posterity for Ever; and prevent the Imaginations of all our Enemies, and discover, and confound all their Enterprizes (*who travail with Iniquity, and conceive Mischief*) against the

the Administration of Affairs, under so Good a QUEEN, as heartily desires the Union of all her Subjects in the Bonds of mutual Affection; loath her Enemies, both Publick and Private, with Shame; while on her Head the Crown may flourish: May She long continue to sway the BRITISH Scepter, and after She leaves this Crown, may She exchange it for a Never-fading Crown of Glory; and may her Throne be resign'd to the Protestant Succession in the Illustrious House of HANNOVER, and thereby, for Ever, extinguish the Hopes of a Popish Pretender.

IN the mean Time,

LET us praise the LORD, according to His Righteousness, and sing Praise to the LORD most High. Amen and Amen.

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